

# Scripture

THE QUARTERLY OF THE CATHOLIC BIBLICAL ASSOCIATION

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No 2

## EDITORIAL

*Annual General Meeting.* This was held as usual at the Newman Centre, 31 Portman Square, London W1 on Thursday 6 January at 6 p.m. The Secretary read a report for the year 1954. He spoke of the continued sales of the *Catholic Commentary on Holy Scripture*, and stressed that its present widespread use made it easier to see what improvements would be called for in a possible future revision. The first four volumes of the new *Scripture Commentaries* for schools and colleges were, he said, now well under way, and the preparation of four or five others was starting. Grades I and II of *Old Testament for Schools*, in their new edition, should appear shortly. The lecture course at the Newman Centre during the scholastic year 1954-5 had had for its subject *The New Testament*. Attendance had been fair but could be better. The interest shown by those who did come had been well maintained. Next year 1955-6 it was expected that the lectures would deal with *Luke* and *Acts* or *Luke* and *John*. Not much use had been made of the Lending Library, except by those attending lectures, and it was agreed that more mention of it might be made in *Scripture*. The Secretary reported that several requests had been received during the year for Bible Reading plans. In response to these, several attempts had been made to find a planner, but so far unsuccessfully. However it was hoped that a scheme would be undertaken shortly.

The adoption of the report was moved by Mr Winter, seconded by Mr O'Brien and passed by the meeting.

The Treasurer's statement was then read (see pp. 34-5). It was proposed for adoption by Miss Parsons, seconded by Mr Delepine and passed by the meeting.

As their term of office had expired, the officers of the Association then resigned. Mgr Barton and Dr Fuller offered themselves for re-election and were duly elected. Miss Agnes Boyle was proposed for election as Hon. Treasurer in place of Miss K. Kenny, and was also elected. Fr R. Foster having resigned from the Committee it was proposed that Fr L. Johnston should replace him, and in addition, Mr A. H. N. Green-Armytage was proposed for election to the Committee. Both were duly elected. The Committee is now as follows: Rt. Rev. Mgr J. M. T. Barton D.D., L.S.S. (Chairman),

## 70

80

## OF

with

FOR THE YEAR ENDED 30 SEPTEMBER 1954

PAYMENTS

1953

£

299	By Printing, Stationery and Publications	£14 7 5
...	Purchases of <i>Scripture</i>	166 0 10
10	Fees for Contributions	... ..
20	Honorarium to Treasurer	... ..
...	Clerical Assistance	100 0 0
...	Expenses of Committee	6 16 6
2	Bank Charges	... ..
...	Audit Fee	3 3 0
5	Postage and Incidentals	20 8 8
...	Purchase of Storage Cabinet and "Roneo" duplicator	50 17 6

Balance at 30 September 1954

89	Westminster Bank	£2,303 10 4
63	Post Office Savings Bank	64 15 8
1	Cash in Hand	9 2
—	153	<hr/> 2,368 15 2

£489

£2,730 9 1

R. C. FULLER, Hon. Secretary and Acting Treasurer

MEMBERS OF THE CATHOLIC BIBLICAL ASSOCIATION

accordance with the books and records of the Association and the explanations given to me.

M. B. BROWNE  
Chartered Accountant

#### EDITORIAL

Rev. R. C. Fuller D.D., L.S.S. (Hon. Secretary), Miss A. Boyle (Hon. Treasurer), Rev. A. Jones S.T.L., L.S.S., Rev. D. J. Leahy D.D., PH.D., L.S.S., Rev. S. Bullough O.P., M.A., S.T.M., Dom B. Orchard O.S.B., M.A., Rev. E. F. Sutcliffe S.J., M.A., L.S.S., Rev. L. Johnston S.T.L., L.S.S., R. A. Dean Esq. M.A., A. H. N. Green-Armytage M.A.

Commenting on the report for 1954 a member asked if the *Wisdom* literature would soon be dealt with in the new Commentaries. The secretary replied that this seemed unlikely, whereas the Book of Psalms seemed to require early attention. Another member thought that parts of the Bible, especially the Old Testament, could be published separately with advantage, so as to familiarise people with the text. The suggested Bible Reading plan met with considerable approval, and various names were suggested as editor. The distribution of such leaflets would be a problem, but might perhaps be solved through some arrangement with the Catholic Truth Society.

*Membership.* 14 members had resigned during the year and another 2 signified their decision to continue subscription to *Scripture* only. Unpaid subscriptions amounted to 50. New members totalled 91. The total membership of the Association on 31 December 1954 was 531 apart from those who subscribe only to *Scripture*.

## OBITUARY

### ARCHBISHOP MAR SEVERIOS

It is with very great regret that we announce the death in January of His Grace the Most Reverend Joseph, Mar Severios, Archbishop—Bishop of Tiruvalla, Travancore-Cochin State, South India. His Grace was one of the three Bishops of the Jacobite Church in South India who made their submission to the Holy See in the 1930's. The other bishops were Mar Ivanios and Mar Theophilos, and the movement then begun has continued steadily to the present day. Indeed this year the Silver Jubilee of the Reunion Movement is being celebrated, and Archbishop Mar Severios wrote a Christmas message full of hope on this theme in the *Reunion Record*. His Grace was very anxious to have contacts with English Catholics, since the English language had to be the medium through which Catholic literature from abroad became available to his flock. Among other periodicals he received *Scripture* regularly, and wrote more than once to the Editor on various topics of interest. His death in the full vigour of manhood is a grievous loss and we pray that he will aid the reunion movement not less powerfully from his place in heaven. May he rest in peace.

R. C. FULLER

### CANON ARENDZEN

The death on 21 July 1954 of Canon Arendzen removed from our midst one who had been for over half a century among our foremost Biblical scholars. John Peter Arendzen, whose family settled in this country when he was a boy, was one of the few remaining priests who had studied at St Thomas's Seminary, Hammersmith, in the time of Cardinal Manning. From there he went to Oscott when Cardinal Vaughan transferred his students thither. After his ordination to the priesthood in 1895 he began his long years of study at various universities, Bonn, Munich and Cambridge. Semitic languages were his main subject and he became an accomplished scholar in Accadian, Arabic and Syriac, in addition to the more usual languages of Hebrew and Aramaic.

His desire for the apostolate, however, was shown clearly by his acceptance of an invitation to be a member of the Catholic Missionary Society as soon as his studies were ended. He was indeed a "founder-member" of the Society and he maintained his membership till his

# OBITUARY

death. It was in 1905 that he was appointed visiting Professor of Scripture at St Edmund's College, in the seminary (the "Divines' Wing") just revived there by Cardinal Bourne after an absence of forty years or so. No doubt at first his lectures tended at times to be somewhat over the heads of his hearers and it took time for him to appreciate their limitations in respect of Semitic languages. But as his experience grew and his contacts with people multiplied, he soon learnt to realise and meet the needs of his students. He wrote numerous articles for various periodicals on Scriptural, Patristic and theological subjects and many of these were subsequently gathered together in book form, e.g. *The Gospels—fact, myth or legend?*; *Prophets, Priests and Publicans*; *Men and Manners in the Days of Christ*. He also contributed a number of learned articles to the *Catholic Encyclopaedia*. Throughout most of his life he wrote the weekly sermon in the *Catholic Times*, and selections from these and other sermons were likewise published later in book form. As time passed he developed a popular style of theological writing which he put to good effect in such works as *The Holy Trinity*. Valuable as are his written works, nevertheless to him the writing of books was the less important side of his life. Far more significant was the active apostolate of preaching from pulpit and platform—a work in which he could make full use of his wide and profound learning, and which he kept up to the end of his days. After his return to St Edmund's College in 1937 as Spiritual Father to the seminary students, he began to concentrate more and more on purely spiritual subjects, though one could from time to time prevail on him to give a lecture or conference outside that field. Eventually, old age and infirmities compelled him to resign his position at St Edmund's College in 1951, and he passed his remaining years quietly in London with his devoted sisters. May he rest in peace.

R. C. FULLER

## FATHER CUTHBERT C. LATTEY S.J., M.A. (1877-1954)

The news of Fr Lattey's not unexpected end on 3 September brought sorrow to many, and not least to the little group representing the Society for Old Testament Study that assembled at Victoria on 7 September last, on the way to the *Journées Bibliques* at Louvain. For Fr Lattey had been, throughout his quarter-century as a member of the Society, a loyal colleague, had for much of the time served on the committee, and had occupied the presidential chair in 1947. We used to have amiable disputes about our rival claims to be the first Catholic member of the Society, until the printed list, published soon

after the war, established my claim to seniority by five years. At the Society's jubilee meeting at King's College Hostel in January 1950, Professor Samuel Hooke referred to him with much feeling as "our beloved Father Lattey", and the phrase was joyfully accepted by all the hundred members present on that historic occasion.

Cuthbert Charles Lattey was born in Kensington in 1877, of ancestry that was mainly Scottish, and was educated at Beaumont, and at Campion Hall, Oxford, where he took his degree with Firsts in Classical Hon. Mods. and in Greats. He entered the Society's novitiate in 1894 and was ordained priest in 1908. His time at Oxford included a post-graduate year, when he studied Hebrew under the Regius Professor, the famous Dr S. R. Driver. From 1911 onwards he was professor of Holy Scripture, and later of Apologetics, first at St Beuno's College and afterwards (from 1926) at Heythrop. He was well known not only as the author of books (of which the best, styled by himself his "most characteristic work", is perhaps his *Paul*, published in 1939) but as the organiser of various enterprises that have been of lasting value to the Catholic Church here and elsewhere. From 1912 onwards he was responsible, in association with his former Beaumont master, Fr Joseph Keating S.J., for the general editorship of the *Westminster Version*, to which he himself contributed *Thessalonians*, *Romans*, *I Corinthians* and *Acts*. In the Old Testament section, begun after the completion of the New Testament in 1935, he was editor and translator of *Daniel*, *Psalms*, *Ruth* and *Malachi*.

He was, in addition, the most active of all promoters of the Catholic Conference of Ecclesiastical Studies, founded in 1919-20, and was for many years on its committee. A year or so later he helped to organise the Cambridge National Bible Congress of 1921, at which two Cardinals (Bourne and Gasquet) were present, and from this beginning came the long series of Cambridge Summer Schools (1922-39), and the eighteen volumes of published lectures, mostly edited by him. Some of his other works are *Back to Christ* (1919), his retreat manual *Thy Love and Thy Grace* (1923), *Readings in First Corinthians* (1928) and *Back to the Bible* (1944). He was one of the founder-members of the Catholic Biblical Association in 1940, and, two years later, very generously proposed my election to the office of Chairman. He contributed fairly frequently to *Scripture*.

It may be said that he resembled Praed's immortal Vicar and other agreeable people in the sense that one thought even more of his piety, kindness and simplicity of character than of his undoubted learning. One of his many admirable characteristics was his lifelong devotion to study. If he did not, like the renowned Père Arthur Vermeersch S.J., map out a programme of study for every railway journey, he was

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assuredly a hard student, who let scarcely a day pass without exacting from it a contribution to learning. Death came to him peacefully, and he could rest in the assurance of much work admirably performed for Christ and His Church. *Lux perpetua luceat ei !*

JOHN M. T. BARION



## THE "LAND OF THE BIBLE" EXHIBITION

During the last nine weeks of 1954 an exhibition was held in the British Museum, which had already enjoyed success when it was first shown in Israel in 1952, and which had subsequently been touring the United States and the Netherlands. It was a relatively small exhibition (only about fifty showcases), but its items had been selected and presented with such care that they gave in a simple yet striking way, a clear impression of life and culture in the times of the Bible.

The various archaeological periods were illustrated in chronological order: the prehistoric period with its Mount Carmel skull and its primitive pottery; the Canaanite age with its bronze instruments and some of the Amarna literature; the Israelite age beginning with its simple peasant tools and pottery and ending with the magnificent ivories of Ahab's palace; the Persian period with its imported Mycenaean ware; the Hellenistic period with its numerous symbols of the Maccabean revolution; the Roman period with its *objets d'art* contrasting violently with the coins commemorating the Jewish wars of independence; and the Byzantine period with its beginnings of Christian art and architecture. The exhibition concluded with a few fragments of the recently discovered Dead Sea Scrolls.

Compared with Egypt or Mesopotamia, Palestine is poor in monumental and plastic art. The relative poverty of the country and the strict prohibition against "graven images" made this inevitable. And yet precisely that poverty makes an exhibition of the culture of Palestine rather more interesting and personal. It is easier to reconstruct the life of ordinary people from a water-flask, an inscribed potsherd, a glass necklace and a sickle than it is from the gigantic sarcophagi, obelisks and colossi in the Egyptian Room upstairs. The Old Testament, which to so many is a dead book about a dead people, came to life in this room, and the ghosts of Abraham, Moses, Isaiah, Judas Maccabeus and Bar Kokhba took on solid flesh in these showcases. The bronze bit which illustrated the first use of the horse by the Hyksos in the 18th century B.C. gave one much the same sort of thrill as the sword of "black metal" which ripped its way through an Egyptian helmet and announced the Hittite discovery of iron in a recent film. The pathetic repetition, from the first archaeological period down to the last, of the rather crude figurines of fertility goddesses, gave meaning to the repeated appeal of the prophets to return to Yahweh. The poor imitations of contemporary art, whether in the coffin-lid aping the Egyptian sarcophagi, in the struggling alphabet of the Sinaitic

THE "LAND OF THE BIBLE" EXHIBITION

sphinx, or in the blatantly inferior copies of imported vases, all these emphasised the destiny of this people to be a "people apart", and pointed with even more striking contrast to the dignity and sublimity of the literature they produced.

Grateful thanks are due to the organisers of the Exhibition who showed so much imagination in their choice and disposition of the items, and to the Trustees of the British Museum who made it available to the British public.

H. J. RICHARDS

## THE FIRST DAY OF THE WEEK

It has always been recognised that there are seeming discrepancies in the accounts given by the Evangelists of the events of the first Easter day. As one of the writers in the *Catholic Commentary on Holy Scripture* points out, they are not difficult to reconcile and a careful reading of the explanation of each verse in that volume would enable anyone to do so. But besides this exercise of ingenuity there is the further, and historically more important, question of showing that the problems arise naturally from the methods used by each Evangelist in putting his story together. As I have not yet found the answer to this question in that great work I would offer an amateur attempt.

Perhaps it is as well to insist that these accounts were not written to prove the fact of the resurrection. Their readers had already accepted it on the testimony of the five hundred witnesses mentioned by St Paul, and these stories were written to tell how it first became known. Their apparent discrepancies make it unlikely that any of the writers copied from one another in these passages, or from a common written or recitative source. But if we accept the traditional authorship, two of the writers had been in immediate contact with the events, and if the other two were not so qualified they were soon afterwards in close touch with some of the chief actors, and consulted them in putting their stories together. We might expect then large, even surprising, omissions—due to forgetfulness or oversight; but real contradiction would not be likely to occur. It is plain historical sense, therefore, to examine the texture of the accounts so as to eliminate possible misunderstanding due to the method of narration.

In detail the following seem to be contradictions with regard to the events of the First Day of the week. When Cleophas and his companions returned from Emmaus, Luke says that the others told them the Lord had arisen and then heard their account; but according to Mark the others were incredulous and did not believe the new story either. It would seem from Matthew that Our Lord appeared to the women before they had taken the angelic message to the disciples, yet according to Luke, Cleophas had only heard them tell of the angelic message when they made their report; and again, according to Mark, they said nothing to anyone because they were afraid. The greatest difficulty occurs with regard to Mary Magdalen to whom all the Evangelists give great prominence. John tells us that she had found the tomb empty and so reported to Peter and to John, and that after-

wards she supposed the gardener had taken away the body. But Matthew seems to say that she was near, or present, when the angel rolled away the stone, that with the other women she received his instructions and went to give them to the disciples, and so met Jesus on the way and recognised Him. Mark again seems to differ from both: Mary Magdalen received the message of the angels along with the other women but told no-one, and then (though this is perhaps an account by another) that Our Lord appeared to her first and she did tell the disciples but they would not believe her.

But let us now take into account the methods of narration. There is a type of reporting where a man writes strictly from his own memory; it usually contains much insignificant, even irrelevant, detail but it is always vivid; there will probably be large gaps especially if it is of a long past event, but, if the man is anyway honest, what he says positively will be true, provided we do not try to read more into it from his omissions or his forgetfulness of duration of time. This sort of account is common in St John's Gospel and the account of his race with Peter to the tomb is such. We can say then with certainty that the two Apostles heard Mary Magdalen say that the Lord's body had been taken from the tomb, that they ran as described, that John looked in but did not enter, that Peter went in first and John later. We cannot say that they were in the tomb at the same time or that they went home together or at once—because John does not make any such statements though some of his readers have supplied them.

We could not be sure from this section whether Mary Magdalen had heard or heard of the angelic message before coming to the Apostles. She may have only got half the story out before they started. But John does go on to give a similar vivid account of Our Lord's appearance to her. This could be derived only from her, and it has always been one method of narration to set down what is in fact the story as told by another. In this case Mary Magdalen's account makes it clear that she had not heard of the angelic message on her previous visit to the tomb. Further, it does not say *when* she went back to the disciples and told them of Our Lord's appearance to her; it may have been immediately, or it may have been much later in the day; it may have been to all or only to some of the disciples.

Generally speaking, Luke does not follow the method of John. As he indicates at the beginning he has based his Gospel on sources rather than made a collection of them—the historian's method, or at least that of 19th-century historians. Essentially, as Collingwood pointed out, it tells us the historian's conclusions about the events rather than the evidence he considered, although it may be cast in the

form of a description. It can of course give a true account, but it is, however slightly, generalised and we cannot make the same sort of deductions as we can from concrete direct testimony. Luke's account of the visit of the holy women to the tomb is of this type. They are mentioned in general, neither named nor numbered. They entered the tomb and found it empty. Later two men in shining garments give them the message of the Resurrection and they return and tell it to the eleven Apostles and all the rest. It does not derogate from the historical truth of such an account if one of the women, Mary Magdalen, did in fact leave the tomb before the two men came. Nor does the account necessarily mean that the eleven and the rest—the collectivity of Our Lord's followers in Jerusalem, a hundred or so maybe—were assembled waiting for an announcement. They may not have been in one house, or all together. So the first comer, Mary Magdalen, could have told Peter and John about the empty tomb while the other women, later, told of the angelic message to such groups of the disciples as they came across. Nor is there anything against such an interpretation in Lk. XXIV.10-12. Had the account been written by a 19th-century historian these verses would probably have formed two footnotes of detail to bear out the general account. The first gives names of three of the women concerned without specifying the particular parts they played, the second states that Peter ran to the tomb without saying that he did so alone (as indeed he did after starting with John). Consideration then of the manner of writing makes the accounts of Luke and John completely consistent and, I think, even natural.

Even a 19th-century historian would sometimes insert an eye-witness's or actor's account of a happening instead of writing about it in his own words. It reads to me as though Luke has followed this practice in the Emmaus story. It might be that Luke himself was the companion of Cleophas but more likely that this is the latter's immediate report. It is, like John's, vivid and full of detail right up to their recognition of Our Lord. But as is customary in such memory-pictures, there is a blank from then to a later moment; in this case till they rejoin the Apostles and their companions who tell them the Lord has arisen again and appeared to Simon. In that gap of memory there were other incidents; they may have told some of the first disciples they met about their adventure and been disbelieved. But in the memory of Cleophas (or Luke) only the final scene stood out when they heard Our Lord had been seen by Simon and they in turn told how they recognised Him when He broke bread—and then suddenly He stood in the midst of them.

Mark's Gospel gives us two accounts of the first day—though it is

possible indeed that both of them are by the Evangelist himself. The first, XVI.1-8, is written in what I call the witness-style though the writer obviously has only small scraps of the original story. From the incidental question of the women among themselves as they approach the tomb, it would seem that Mark is putting down what he had learned from one of the women—either Mary, the mother of James, or Salome. She may not have known or remembered that one or two other women were following herself and her two companions. Nor would she necessarily remember, or perhaps notice, that Mary Magdalen returned as soon as she saw the tomb was empty. But when the remaining two received the angel's message they fled and wandered about for a time telling nothing to anyone.

In our Gospel of Mark this first-hand narrative breaks off there either unfinished (in our present text), or because it was all that Mark learned from his informant. It is, as far as it goes, consistent with all that Luke and John say, provided we suppose the two women, or at least Mary the mother of James, decided afterwards to take the angel's message to the Apostles.

The second narrative in Mark begins immediately and is wholly of the historian's form. It states that Our Lord appeared first of all to Mary Magdalen and that she reported it to those who had been of His company; in this it is consistent with John but adds (which he does not) that she was not believed. Her message was presumably given while Cleophas and his companions were on their journey and so is not mentioned by Luke. Mark however tells us that when those two returned they also were not believed—but as I have suggested this may well refer to an incident which was blank in the memory of Cleophas (or Luke).

The objections to the concordance I have suggested look serious when we turn to the account given in the last chapter of Matthew's Gospel. But I think they vanish if we pay attention to his treatment of the time factor. It used to be said that the great historians of the 19th century learned to solve their problems by keeping to a chronological order. Such a practice is strictly speaking impossible unless the narration is confined to one person or to one locality in space. Its appearance was obtained by the unconscious assumption of an hypostasised abstraction, a nation or a civilisation, which "lived" through the period chosen; and its failure is apparent when the writers tried to describe the history of a bundle of nations which they called Europe. Earlier chroniclers had tackled the difficulty in two ways. Sometimes they incorporated in a single story a number of actions and speeches which had a common theme, not indicating at all the time of their occurrence. Sometimes they jumped back and forward between two

#### THE FIRST DAY OF THE WEEK

or more parallel sequences of events, leaving it to the reader to understand that each item is as it were a flash on a cinema screen.

Any of these methods is historically valid to overcome the problem that the mind can only think of one event at a single moment. And so they are all legitimate for the Evangelists. I think it could be shown that Matthew uses both the last two methods I have mentioned in different places in his Gospel, and I suggest that he uses the last one in his final chapter. In that case it is composed of these separate items :

- (1) Mary Magdalen and the other Mary drew near to the tomb at the hour of dawn.
- (2) There was an earthquake and an angel rolled away the stone, and the guards were terrified.
- (3) When the women came the angel gave them a message and they ran rejoicing to tell the disciples.
- (4) Jesus met the women and greeted them and gave them a message for His brethren.
- (5) The guards reported to the chief priests and their story was arranged.

In such a presentation it does not follow that item 2 is later than item 1 but only that it occurred to a different group of people. So the descent of the angel might, as far as this narrative goes, have happened when the women began their journey or before it. It was necessary to put it in to account for what the women found at the Sepulchre. Accordingly, Matthew does not say in item 3 that the women found the angel sitting on the stone. His version is quite consistent with their finding the stone rolled back, with the departure of Mary Magdalen when she saw the tomb was empty and with the appearance of this angel to the other Mary and to other women who had come up but are not mentioned by Matthew.

Further, item 3 does not contradict the statement in Mark that some of the women, including Salome, went away alarmed and told no-one. Item 3 only says that some of them, including Mary, mother of Jesus, went rejoicing to tell the disciples.

Further, item 4 is not said to happen during that journey. The translation of Mgr Knox makes this seem to be the case but, with all respect, I think he has interpreted the text. The "Et ecce" with which the item is introduced, like the "et ecce" which introduces the earthquake and the terror of the guards, is simply one way (I think a customary way of Matthew) to indicate a switch to a different flash. As far as Matthew is concerned he has finished the story of the women's journey when he says they started out rejoicing. But he is still interested in what happened to the women on that day and



presumably was reporting from Mary of James ; so he gives us the account of their being met by Our Lord at some time during the day and being sent by Him back to the disciples. The concordance with Mark and Luke is then complete ; Mary of James and those with her tell the disciples of the angel's message and are disbelieved. Later they are met by Our Lord and sent back to the disciples but arrive this time after Cleophas has gone ; and they are again disbelieved, or rather it is thought that they have had a vision.

In item 4 Matthew turns back to the story of the guards so as to round off his parallel story. Their visit to the Chief Priests and the bargain reads as though it was told to Matthew by one of the soldiers. But the fixing of the time—while the women were going on their second journey to the disciples—is an historian's trick. There is no difficulty about the passage of time ; after their shock soldiers would almost certainly have taken cover where they could, and only reassembled an hour or two later, and only decided to go to their employers when they had talked the matter over. But the parallel accounts of "the other Mary" and of the soldier informant began and ended at the same points of time ; and the historian had to say so.

If, then, we fix ourselves at the tomb the following sequence takes account of all the Gospel narratives :

1. The angel descends and rolls away the stone, the soldiers are paralysed with fear and then fly to cover.
2. Mary Magdalen, Mary of James and Salome arrive, see the tomb is empty and Mary Magdalen goes back to the Apostles.
3. One or two other women arrive at the tomb (five women are mentioned in all but there may have been some unnamed). One angel appears in the tomb and gives the women there the message for the Apostles. Salome and one other at least go away afraid and give no message immediately. Later two angels appear and repeat the message probably to a second group of women. These, with Mary of James, run to take the message with joy to the Apostles.
4. First John and then Peter arrive, enter the tomb separately and then go away separately.
5. Mary Magdalen arrives and Our Lord appears to her.
6. Our Lord meets the other holy women as they return, greets them and sends them back to the Apostles. He then takes the road to Emmaus.

There is no difficulty about the time sequence for the group of disciples, provided we do not suppose them to be assembled in one body to receive messages. Of Our Lord's appearance to Peter, the only time indication is that it was before Cleophas had made his way



back to the Apostles ; perhaps it occurred while he and his companion were returning from Emmaus.

It is possible to hazard a guess about the reasons for the methods of narration chosen by the Evangelists. Each of them had one and John (and possibly Matthew) had two verbatim reports to put in, and after doing so added such other details as he had learned. With that plan it is difficult to insist on the chronological sequence. Further, all save Matthew are going to stress the fact of Our Lord's bodily Resurrection shown in His appearance to the Apostles in the evening. Their earlier scepticism was not (*pace* St Gregory) regarded by the Evangelists as additional evidence for the Resurrection but as a reluctance of heart to believe what Our Lord had prophesied. If they had been as intelligent as some of the Priests they would have recalled and understood what he had said, and would not have allowed their human emotional incredulity to dismiss the story of the women as a vision. With some chivalry the Evangelists stress the better spiritual acumen of these holy women, and perhaps for the same reason they dwell on the importance on that first day of Mary Magdalen out of whom the Lord had cast seven devils.

W. E. BROWN

*Durban, S. Africa*

## “ROMAN CATHOLIC BIBLICAL SCHOLARSHIP”

*A Talk given in the Third Programme on  
Thursday, 18 November 1954*

Some years ago, when I was asked to make a contribution to the memorial volume to my great master of Jerusalem days, the Dominican Father Marie-Joseph Lagrange, creator of the Biblical School of St Stephen's, Jerusalem, I tried to give some idea of the progress and the prospects of Catholic Biblical scholarship in English-speaking lands. This was in the first months of 1940.

Then, I said, I think quite correctly, that a continental scholar who had made some study of Catholic work on the Bible, published in English and in countries of English speech, would carry away two impressions at least. First, that there were still many gaps to be filled in our Catholic scriptural library in English, so that, by comparison with many continental countries, we might seem poorly provided. Secondly, that much of what there was in English was still very largely borrowed from other, better provided countries and that many works of proved value were no more than translations (and, it might be added, not always good translations) of books that were first published in French, German or Italian. It is a fact that four of the best modern studies of our divine Lord's life and mission (those by Lagrange, Prat, Lebreton and de Grandmaison) are all of them translations from the French, and now form an important part of our scriptural library. I shall have more to say about these two points I have tried to make, but I may add at once that, in my opinion, in the interval between 1940 and 1954, there have been many signs of improvement.

The first and the most important part of Biblical scholarship, here as elsewhere, has been and continues to be the provision of really adequate versions of the Bible in the language of the country. For nearly two hundred years our chief text in English, in this country and in other countries of English speech, was the Douay Bible, made up of the Rheims New Testament of 1582 and the Douay Old Testament of 1609-10, as improved and revised by Bishop Richard Challoner, the Vicar-Apostolic of the London district from 1758 to 1781. The first edition of his revision appeared in 1749, and, while it would be ungenerous to dwell at too great length upon the failings of the version, which are, for the most part, those of many older versions in English, we must admit that, in terms of modern scholar-

ship, this version is often deficient. A good deal of the vocabulary is archaic, and there are grammatical blunders such as: "Art thou he that *art* to come?" and "*Whom* do men say that I am?" (The latter blunder also occurs, by the way, in the Authorized Version of 1611, and was corrected by the Revisers in 1881.) But to return to the Douay Bible, it is even more important to refer to the mistakes that come from a faulty knowledge of the Greek moods and tenses, and, in the Old Testament part, from a failure to understand the Hebrew verbal system. Happily the bicentenary of the Challoner version saw that version already in the process of being superseded. In the years between 1913 and 1935 Catholic scholarship in these islands (with some help from scholars in the United States) was able to produce a complete text of the Westminster Version: The Westminster Version of the New Testament, under the general editorship of Fathers of the Society of Jesus. One can hardly praise too highly this version with its clear divisions of the text and its abundant explanatory notes. Perhaps one may specially refer to the translations by the late Fr Cuthbert Lattey, one of my predecessors as President of the Society for Old Testament Study, of most of St Paul's epistles. This Version in its original format is a fine piece of printing, published in four imposing volumes, with a good deal of introductory matter. In 1948 there appeared a one-volume edition of this Westminster New Testament, containing the whole of the text, but a much reduced set of notes. We can now, therefore, recommend to our laity a volume at a popular price that gives us a far better translation than any that preceded it, and one based on the original Greek. The Old Testament part has, unfortunately, made very slow progress, though work is going on in regard to a number of sections that have not yet appeared in print.

I do not think I need say much here about the complete translation of the Bible by Mgr Ronald Knox, which was begun in 1939, continued throughout the war years, and finished, with the issue of the second Old Testament volume (*Job-Maccabees*), in 1949. Mgr Knox has explained his methods as a translator in the articles now collected in a book with the title *On Englishing the Bible*. This Knox version, which is based on the Latin Vulgate, though reference is frequently made to the original languages, has been warmly praised for three good qualities among others—it is lively, it is readable, and it shows a freshness of approach to its subject-matter. These gifts of style and manner would count for little if there were not accuracy, but this version has, in fact, been made with great care, and is remarkable as the work of a single translator, carried out steadily and untiringly amid the trying conditions of a world war and of the almost equally uncomfortable

years of peace between 1945 and 1949. It is good news that a revised single-volume edition, containing the whole of the Biblical text, may be expected to appear without undue delay.

Before I leave the subject of versions, I should like to refer briefly to two American renderings that are a welcome addition to the stock of versions in English. The first is the Confraternity edition, published by the St Anthony's Press of Paterson, New Jersey. This, unlike Mgr Knox's translation, is the work of many hands. Its New Testament part was intended to be, in principle, a corrected Douay Version. In the Old Testament, I am glad to say, the decision has been taken to translate direct from the original languages (Hebrew, Aramaic and Greek). More recently still, the Bruce Publishing Company of Milwaukee has issued : *The New Testament rendered from the original Greek with explanatory notes*. This is the work of only two scholars, and is of special interest because it is the nearest thing we have, up to the present, to Dr James Moffatt's well-known version. Like the Moffatt version, it avoids archaisms and so-called Biblical words, and translates the language of the original into the English of everyday life.

We may now leave the question of Biblical versions and turn to the hardly less important subject of commentaries on the text. Here I must quite frankly admit that we have, even now, all too few commentaries in English of the type represented by Mgr Patrick Boylan's useful work entitled : *St Paul's Epistle to the Romans : Translation and Commentary*, published by Gill of Dublin in 1934. This book reminds me of some remarks made by the late Dean Armitage Robinson, of Wells, about his old master Joseph Barber Lightfoot, Bishop of Durham. Writing of Lightfoot's commentaries on St Paul, the Dean says ; "Lightfoot's notes are terse and masculine ; he is never tedious or ambiguous. He refuses to catalogue the interpretations of previous writers ; he will not even mention the names of other commentators, unless there is some very special reason". Similarly, Mgr Boylan in his preface tells us that he has not even tried to compose a history of the many books that have been written about *Romans* in the course of the centuries ; he has had as his chief aim, he says, "to set forth as clearly as possible the thought of St Paul". In this volume the linguistic arguments and the interpretation of the text are alike set out with clarity and distinction, and no earlier work on the Epistle that is of any value has been left out of account. It is the more regrettable that we have so few works in English of this type, and that anything like a complete series of commentaries at this high level is, for the moment at least, unplanned. It is true that a series corresponding roughly to the Cambridge Bible for Schools is in active preparation. It is also

true that Mgr Edward Kissane, the President of St Patrick's College, Maynooth, has produced within the past fifteen years no less than three notable commentaries on Old Testament books, beginning with his edition of *Job* in 1939, continuing with his two-volume edition of *Isaiah*, and ending, one trusts only temporarily, with his two recent volumes on the *Psalms*. We are, in fact, comparatively well off so far as the *Psalter* is concerned, since in addition to the latest work by Kissane, we have Mgr Thomas Bird's *Commentary on the Psalms* published in 1927, and Mgr Boylan's *The Psalms: A study of the Vulgate Psalter in the Light of the Hebrew Text*, first issued in 1920. One of our greatest needs at the moment is a wholly up-to-date, full-length study of the books of *Genesis* and *Exodus*, to which might be added, as speedily as possible, a thorough study of *Jeremiah*.

Work of this kind is often a long and slow business, and, in the meantime, we have to think of the needs of people who are not, in any sense, professional students of the Bible. Some years ago, at a Cambridge meeting of the Catholic Conference of Ecclesiastical Studies, I ventured to suggest that one of our chief immediate needs was a one-volume commentary on the entire Bible, that would do for Catholic students what Dummelow and Peake and Gore did for the public which they had in mind. I said at the time (it was in 1942 when the war was at its half-way point) that I did not expect any immediate response to the suggestion, but, greatly to my surprise and pleasure, the challenge was at once taken up by a group of scholars, headed by Dom Bernard Orchard O.S.B., now headmaster of St Benedict's School, Ealing. It is not surprising that so great a work, undertaken at such a time, was long in the making. Readers of the late Professor Peake's preface to his one-volume *Commentary*, published in 1919, will recall his reference to the heavy and responsible duties he had faced, the many unforeseen delays, and the steady postponement of the date of issue. Thus the task, begun in 1913 and destined for publication in 1917, called for two further years of additional effort. Similarly, the imposing work, which under the title of *A Catholic Commentary on Holy Scripture*, saw the light in February of last year, was the outcome of many years of hard work and careful revision.

The Editor and his three assistants were not content to plan and to revise the work of others. All of them took part in the actual writing of the commentary; one of them (Fr Edmund Sutcliffe S.J., of Heythrop College) contributed no less than eleven articles and commentaries to the completed work. There were, in addition, thirty-nine other contributors, most of them resident in these islands, while a small minority of them hailed from Rome, Innsbruck, Cologne, the British Commonwealth or the United States of America. The volume

itself is quite the largest one-volume commentary so far published, with twelve hundred pages of text and a total number of words, in the main body of the work, estimated at well over a million and a half.

Those who wish to sample the volume may be advised to begin with the articles of general introduction, and, first of all, to make a study of the short but rewarding essay by the general editor and Dr William Leonard on "The Place of the Bible in the Church". After some introductory remarks on the relation of the Bible to the living voice of the Church's teaching body, the authors consider in turn, the Bible as the book of spiritual perfection, and the Church's love of the sacred text, as this is shown in her use of Holy Scripture throughout the Christian centuries, in the history of private Bible reading, and in the progress of Biblical interpretation. There follows, in the same essay, a concise account of modern Catholic Biblical activity, which, while it makes plain the steady growth and development of Catholic scriptural studies, pays generous tribute to the help afforded by other religious bodies, whether Christian or Jewish. "All modern Catholic exegetes", write the authors, "are directly or indirectly indebted to the tremendous stream of non-Catholic works on biblical subjects, which flows universally over the Western world, for their suggestive ideas, scholarly exegesis, and broad and bold hypotheses".

Other introductory articles provide answers to such questions as : How did the books of Scripture come to be regarded as sacred and canonical ? What are the languages in which the Bible was originally written, and what are the chief translations of the Book ? In what various ways is the Bible to be classed as literature ? What do we mean when we speak of the inspiration of the Bible ? What are the rules for interpreting Holy Scripture ? Other articles deal with such subjects as the higher criticism of the Bible (which does not mean, as some people mistakenly imagine, some specially extreme type of criticism, but simply criticism as applied to the books in their literary and historical aspects) ; with the land in which so much of Biblical history took place, the Holy Land of Palestine ; with the history of Israel, the chosen people of God ; and with Biblical archaeology. None of these subjects is exactly easy, but a writer who knows his business can often give the essentials in a few thousand words, and so enable beginners to grasp what is most necessary without having to read a number of large volumes.

There are also, as might be expected, special articles that answer such questions as What does the Old Testament mean ? What was the religion of God's chosen people throughout the seventeen or more

centuries that separate Abraham from Christ our Lord? and, Who were Israel's neighbours during all those centuries?

One misses here a study of Semitic religion in general, and this may well be one of the subjects to be added in any supplement that may be published in the course of the next few years. For this, it may be said, is one of the problems affecting all makers of large and costly works of this kind—that some part of the matter rapidly becomes out-of-date, while a completely revised edition would be a very expensive affair indeed. Hitherto, the existing one-volume commentaries have not had much done for them in the way of supplements. Some additional pages, now bound in with the main work, were added to Peake's *Commentary* in 1936, but the Dummelow and Gore commentaries have simply been reissued with such minor changes as could be made without re-setting the type. I may express the hope that this new Catholic commentary will be more fortunate in this respect and will receive regular supplements at intervals of not more than five years.

Among the articles preparatory to the New Testament there is one on Christianity in apostolic times that seems to me to be the best contribution to the commentary. It deserves to be carefully studied, and if possible analysed, by all students of the Bible who are making a beginning with New Testament introduction. It is a substantial but readable essay of some fifty thousand words, and discusses its subject in sections that deal with the first thirty years of the Christian church; the community of the faithful; the Holy Trinity and Jesus the Lord; the redemption; the Sacraments; the Christian ministry; and (finally) some practical aspects of early Christian life such as the family, slavery, property and poverty, and the Christian attitude towards the state.

The sixty-three exegetical articles are, as might be expected, the core of the work, and here, as elsewhere, the general level of competence seems to be high. Short commentaries of this kind are an attempt to say in a few thousand words what is said in many thousands of words by the larger works. So the writer of the exegetical article on *Job* has had to give some idea of the book's argument and contents in about thirty thousand words. If one compares this very short measure with the wealth of suggestion, interpolation and textual variants in such works as those by Dhorme, Peters, König, and Driver and Gray, it might seem hardly possible to say anything of value in the space allotted. Yet, within the narrow limits proposed, the writer has managed to give us a commentary that is useful and intelligible in its own right, and is also a valuable introduction to the larger works just mentioned.

Among the New Testament commentaries I should specially



commend those on St Matthew's Gospel and on St Paul's epistle to the Romans. In the former, one may admire the firm and clear treatment of the so-called "End" discourse in Mt. xxiv, with all due references to the theories recently put forward by the Abbé Feuillet in the *Revue Biblique* and elsewhere. The article on *Romans* gives, in some forty-five thousand words, just the help that most students need who are making their first approach to this glorious but difficult epistle. Throughout the commentary the editors and their associates have had to strike a happy mean somewhere between a long treatise and a mere series of jottings, and, in general, they have succeeded. A word of praise is due to all concerned for the excellence of the index and of the maps; the maps are assuredly the best that have appeared in a work of this kind.

This one-volume commentary is not, one may again emphasise the fact, all that is needed for future study of the Scriptures. Many more specialised books should be and, no doubt, will be written in the course of the next quarter of a century. But it is a book that inspires many hopes for further good work to come. Already the volume has had a truly phenomenal success; it has already proved of the greatest value to our Catholic students for the priesthood in theological colleges and religious houses. They and their professors alike now have at hand a book that has largely done away with dictated notes or hectographed sheets. The cost of even a small scriptural library is a very serious item at the present time, but this commentary, which is after all of relatively small cost, makes it possible to read any book of the Bible with the help of adequate introductory matter and comment, and this is a truly enormous benefit. This book will also be useful to all who seek a better knowledge of the divine treasury of the Scriptures, and those who have long been specialists in these studies will be the first to acknowledge their deep indebtedness to the unwearying labours of Dom Bernard Orchard and of the scholars associated with him in this admirable venture.

J. M. T. BARTON



## BOOK REVIEWS

*La Bible de Jérusalem : Les livres des Chroniques*, tr. H. Cazelles P.S.S. Editions du Cerf, Paris 1954. Pp. 245. Price not stated. *Daniel*, tr. P. J. de Menasce O.P. Editions du Cerf, Paris 1954. Pp. 94. Price not stated.

*Die Heilige Schrift für das Leben erklärt : Daniel, Klagelieder, Baruch*, tr. and notes by Heinrich Schneider, Verlag Herder, Freiburg 1954. Pp. 95. Price not stated.

The *Bible de Jérusalem* is now complete, and Catholics in England who are perhaps inclined to think that the Church is not well represented among Biblical scholars, should realise and appreciate the fact that this work, produced by French Catholics and primarily by the Dominicans of the *Ecole biblique* in Jerusalem, is one of the finest examples of modern Biblical scholarship, published, needless to say, with the official approbation of ecclesiastical authority. It has carried out with great success the principles laid down in *Divine Afflante*, and will be the means of making those Catholic principles known to non-Catholic scholars unacquainted with papal encyclicals. It seems presumptuous of us to offer them our congratulations, but it is certainly our duty to express our gratitude. We are greatly indebted to them, and that debt cannot be better repaid than by a careful study of their work.

The work of M. l'Abbé Cazelles is already well known and his translation of the books of *Chronicles* shows the high standard of textual criticism and linguistic accuracy we have come to expect in this version. In his long introduction of twenty-three pages the most important questions which Cazelles treats are those concerned with the author's use of sources and the purpose he had in mind when he wrote this book. There are notable differences between *Samuel-Kings* and *Chronicles* in places where the same historical data are used. When a series of comparisons has been made we see that the author is not a historian but a theologian. He is a theologian who teaches his theology by means, not of abstract philosophical terms, but of historical events, whose historicity in the main he had no reason to destroy, but without concern for the details of quite minor importance from the standpoint of mere history; whether David's sons were priests (II Sam. VIII.18) or simply the chief officials in the service of the king (I Chron. XVIII.17) may be reckoned as a detail of minor importance from the

merely historical point of view, but the author's theological teaching that no one, whether prince or commoner, may exercise the sacred office of priest unless appointed by God like Aaron, is of major moment. This is only one example of the way in which Cazelles in this introduction illustrates how we fulfil in practice the Holy Father's counsel to "discover what literary forms the writers of that early age intended to use and did in fact employ", and to concentrate upon the theological interpretation which is contained in the literal sense of the words of the Bible. The books of *Chronicles* are not among those which generally arouse great interest, but Cazelles' introduction is a magnificent example of principles which are essential in our approach to the Old Testament.

There is possibly no other book in the Old Testament which has been more misunderstood and misused than *Daniel*. It is, indeed, one of the most difficult and presents many formidable problems, of which the most important is to decide precisely what kind of book it is: is it a straightforward prophecy of future events? Is it an historical biography? Or is it that strange kind of book which we call Apocalypse, a style which we now find so difficult to appreciate? Fr de Menasce treats of all these problems in his introduction and decides that it is the work of a single author who has made use of material gathered from different sources to show, in the first part, the power of the true God even over pagans, the supremacy and eternity of His Kingdom, and, in the second part, the coming of the new Kingdom to replace the misery of the penal days under the tyranny of Antiochus Epiphanes. His introduction contains much valuable information but unfortunately it lacks clarity and those who are not already acquainted with the problems which *Daniel* presents and with other modern treatments of the book, will find this introduction difficult and disappointing. Thus there is no clear explanation of the strange use of historical details (though these are clearly enumerated in the usual way); of much greater importance, there is no adequate explanation of the apocalyptic *genre* and the author comments upon the apocalyptic texts with too great emphasis (considering the necessary brevity of the notes) upon later interpretations in St John and the Jewish Apocrypha, almost as though these latter were giving literal explanations of Daniel rather than a further theological development of the same theme. An example of this may be seen in his note on the Son of Man where he states that it is certain that the expression here has a particular and elevated meaning because such is the sense given it by writers depending upon this passage. We may at least question the certainty of such an interpretation in the context of *Daniel*.

The Herder series is designed to serve a different purpose from that of the *Bible de Jérusalem*; it is meant as a help for those who seek the inspiration of the Scriptures for guidance in the spiritual life. Introductions and notes are therefore reduced to a minimum, the latter being well presented as a continuous narrative after each section of the text. This is a translation from the original whilst including sections from the Septuagint, and presented according to the order and numbering of the Vulgate. Dr Schneider, whilst not being directly concerned with scientific problems, and having had, as he tells us in his preface, to make this translation in circumstances very similar to those portrayed in the *Lamentations*, has given us a truly scientific work which will be most helpful to priests in their work of preaching, and to lay-folk who wish to read the Bible under reliable guidance whilst not having the opportunity for more detailed study.

T. WORDEN

L. Vaganay, *Le Problème synoptique*, Bibliothèque de Théologie, série III, Théologie biblique, Paris 1954. Pp. 474. Price £1 9s 3d.

The Synoptic Problem is not a literary *jeu d'esprit*. Had it been this it would have been dead long ago. But if it slept for a while (when opposing theories seemed content with a peaceful coexistence) it has shaken itself vigorously and the battle is on. War should have been declared long ago had we swept down from the heights of external evidence to the plains where manoeuvre was possible and where the battle could be joined—I mean on the common ground of internal evidence, of the weighing of texts and their comparison. But we were not prepared. Now at last the Catholic Scriptural revival has yielded its results even here. The heights are still held—and in truth they are difficult to assail—but now sallies are being launched, or rather doughty attacks are being mounted, upon positions which seemed so strongly held. Moreover, there is dissension within that camp. The Two-Source theory has been for more than a century the basic hypothesis of gospel-origins: Mark, accounted the earliest gospel, is father of Matthew and Luke—their mother being a document of Our Lord's sayings, commonly called "Q". But for the last fifty years this hypothesis has been found too simple to satisfy the complexity of gospel relationships, and what may be called a search for a grandfather has begun. Scholars have been looking into the ancestry of Mark himself. Thus most recently W. L. Knox<sup>1</sup> who proposes two distinct written sources for the Marcan Passion narrative.

<sup>1</sup> *The Sources of the Synoptic Gospels*, 1, Cambridge 1953.

A gap, therefore, has opened in the defences. Mark's gospel no longer enjoys its reputation for absolute priority. Through this gap Vaganay thrusts his theory. Briefly it is this: the first stage in the genesis of the gospels is, of course, oral tradition. The outline of Our Lord's deeds and words was preached before it was written—and indeed, certain tricks of the oral style (schematism, for example)<sup>1</sup> betray the fact that many sections of our present gospels had originally been committed to memory. This oral tradition was in Aramaic but, in the interests of a bi-lingual community, was very soon translated into Greek.

The next stage<sup>2</sup> was that of fragmentary written accounts, thematically grouping certain events or discourses (e.g. the five conflicts with the Pharisees, Mk. II.1–III.6, a collection dated before A.D. 44 by W. L. Knox). This stage is witnessed to by Luke in the first verse of his gospel, and it has left its traces in the structure of the gospels themselves—like sections of scaffolding forgotten by the builders. Thus a closer inspection of the gospels reveals passages easily detachable from their present context; and in fact such passages are not infrequently found in different contexts in the different gospels. Vaganay is careful at this point to dissociate himself from the school of Form Criticism in so far as it passes the boundaries of purely literary criticism into the domain of sociological theory (the “inventive” community) and of philosophical presupposition (impossibility of the supernatural).

The third stage, the treatment of which is by far the most important section of the book,<sup>3</sup> deals with the evidence—external and internal—for the Aramaic Matthew (M) and its Greek translation(s) (Mg). M was composed about the year A.D. 50. It was an impersonal work for missionary use arranged in five books (this five-book arrangement being recognisable in all three of our present Synoptics).<sup>4</sup> Each book was composed of narrative *plus* discourse. M and Mg are the first source of our three Synoptics.

Stage four is the compilation of a booklet of Our Lord's sayings, first in Aramaic (S), later translated into Greek (Sg): the “Supplementary Source”. The sayings follow the order of M and are supplementary to it. The “great intercalation” of Luke (IX.51–XVIII.14) gives a fairly accurate idea of what S must have been. The date of its composition was c. A.D. 60; the author possibly Matthew the Apostle. Vaganay indicates the sharp differences between his “S” and the “Q”

<sup>1</sup> cf. for instance Vaganay's detailed analysis of the “Community Discourse” in *Revue Biblique*, LX (1953), pp. 203–45.

<sup>2</sup> These “stages” are not necessarily successive in time: chronologically they overlap.

<sup>3</sup> The author's own avowal, cf. p. 445.

<sup>4</sup> Even in Mark; cf. Vaganay, *Revue Biblique*, LVIII (1951), pp. 5–46.

of the Two-Source theory. Unlike "Q", "S" is a literary and ordered unity. Moreover (and here is one of the greatest merits of Vaganay's work) the content of S is not limited by matter common only to our Matthew and Luke (the "double tradition") but extends to material common to Matthew and Luke which, though actually absent from Mark, can be shown to have been deliberately omitted by Mark.<sup>1</sup> This care to restore the "triple tradition" is, we repeat, of immense value and fundamental to Vaganay's thesis.

The gospel of Mark is Stage Five. It is derived from Mg *plus* Peter's preaching—the latter accounts for the picturesque and living descriptions in the gospel.

The fifth stage is our canonical Matthew (Mt). It is no mere translation of M; it is, nevertheless, its closest representative and it preserves M's order. It makes use also of Sg and Mk. There are three accessory sources: one for the Infancy narrative (unfortunately called by Vaganay "Mt E"—enfance—"Mt I"—infantia—would be internationally more acceptable and would avoid confusion with the "E" which Vaganay uses for his fragmentary written gospel stage). There is a second accessory source (Mt P) for the Passion story, and a third (Mt T) for the "testimonies" from the Old Testament. The place of Mt's origin was apparently Syria.

Luke comes last—his principal source Mk, his secondary source Mg, with Sg (in one of its forms) as supplementary.

In his preface to the book, Canon Cerfaux of Louvain (who does not sponsor all of its conclusions—e.g. the necessity for S) declares that it will "make history and set a cat among the critical pigeons" ("bouleverser les consciences critiques"). It is certainly time that French critical scholarship received in non-Catholic England the attention it deserves.

ALEX. JONES

H. A. Johnston S.J., *Simple Talks on the Bible*. Messenger Office, Melbourne 1953. Pp. 96. Price not stated.

The reading of this book leaves us somewhat breathless at the tremendous amount of information it contains. The first thirty pages give us what amounts to a general introduction to the Bible, including even an article not included in many Introductions, "The Relation between the Church and the Bible". The rest of the book, some sixty pages, deals with the gospels and *Acts*, at more length—four chapters are devoted to Matthew—but with equal wealth of information. This

<sup>1</sup> e.g. the Sermon on the Mount; cf. *Revue Biblique*, LVIII (1951), pp. 5-46.

feat of compression seems so easy to the author that he can take time off for an occasional interlude with an excursion into hermeneutics (Elias and Henoch), and an article on coins of the Gospel. How does he manage to convey so much information in such a small space? By confining himself to simple statement of facts, with no proof and little development; although he does find space for the occasional word of exhortation. One might be tempted to ask what would be the effect of this spate of knowledge on the general reader; but presumably the answer is given by the very existence of the book; it is a reprint of articles which appeared in the Australian *Messenger of the Sacred Heart*, in answer to a "desire to have them in a more permanent form". In any case, it certainly does give the information, clearly and accurately.

L. JOHNSTON

Mgr J. M. Barton, *The Phases of the Sacred Passion*. Sands, London 1954. Pp. 70. 2s 6d.

This little work contains seven Lenten Conferences on the major incidents of the Passion of Our Lord. Four of them treat of the five Sorrowful Mysteries of the Rosary; the rest of the Betrayal by Judas, the Arraignment by Caiaphas, the Trial before Pilate. The Conferences are careful exegetical studies, based on the best modern authorities, making use of the light shed by topography and archaeology on the Gospel account. Those who prefer a sober, exact interpretation of the sacred text to eloquent personal "élévations", will find their needs met in Mgr Barton's conferences. They afford a sure and solid groundwork for meditations on the Sacred Passion.

P. J. MORRIS

R. Poelman, *The Scriptures on the Way of the Cross*, (translation by C. Lattey). Regina Laudis, Bethlehem, Conn. U.S.A. 1954. Pp. 29. Price not stated.

In 1947 Abbé Roger Poelman published in Brussels the booklet *Les Écritures sur le Chemin*. It is a collection of biblical texts applied to the fourteen stations of the Way of the Cross, designed for meditation. In that same year Benedictine nuns from the Abbey of Jouarre in France were founding Regina Laudis monastery in Bethlehem, Conn. From that infant monastery comes this little book of rare aesthetic quality. The translation of the biblical texts has been done by Father

Lattey as his contribution to the young monastery. The book was hand-set at Regina Laudis in Libra type, and the nuns also did the cover design, painting and binding. It is a thing of beauty.

The texts are chosen, not on strictly exegetical grounds, but in keeping with the spirit of liturgical tradition by reason of their devotional suggestiveness. The translation is felicitous. The result is a book of prayer that takes its strength from the Scriptures, and its beauty from the monastic tradition. This brief report is made in the belief that the readers of *Scripture* would be pleased to know the little book and to have it.

J. J. DOUGHERTY

Dom Thierry Maertens, *Jerusalem Cité de Dieu* (Psaumes 120-128). Pp. 149 : *Le Messie est là !* (Luc I-II). Pp. 172. (Collection Lumière et Vie, Nos. 3 and 4.) Editions de l'Abbaye de Saint André. Bruges, 1954.

Dom Maertens has written two distinguished and attractive studies of great value. In the former (the copy before us is in the second edition) he sets out to comment upon the Gradual Psalms. The principal themes associated with Jerusalem, the City of Pilgrimage, are shown passing from figure to realisation in Christ, the Church and the Christian soul. The Introduction provides a rapid historical sketch, leading from the failure of the political capital to the ideal of Sion, centre of observance of the Law and of worship. After the Exile the unfaithful Spouse of God was to be raised to the height of her mission, but only to find a new disillusionment and dissatisfaction. Henceforth the prophets look forward for the fulfilment of her divine destiny to a new Sion to which the prerogatives of Sinai and the themes of Paradise have been transferred. It was this new, spiritual Jerusalem which John saw in the Apocalypse, the Church of God in which the place of the Temple is taken, as he himself had foretold, by the glorious humanity of Christ.

In these dimensions we come to realise the implications of the principal themes of the Gradual Psalms, and the spiritual pilgrimage to the Messianic and eschatological Jerusalem is daily celebrated in the Divine Office. A scholarly commentary of rare insight shows us the way.

*Le Messie est là* is able to utilise the understanding thus gained when commenting upon the first two chapters of St Luke's Gospel. The authenticity of these chapters has long been established by Catholic exegesis, and indeed they bear a distinctively Lucan character with



their "summaries" and "refrains", while words used in the translation of the Aramaic source occur also in the early chapters of *Acts*. These words are themselves valuable indications of what the first Christian community saw in the Gospel narrative. For the first persons and scenes in the Gospel are closely related in spirit to that primitive community. The purely Jewish society of the Gospel was Christianised by the hope of Messianic salvation, looking forward to "Christ the Lord" whose triumph is the glory of the Church of Jerusalem. In both cases the Holy Spirit is at work, inspiring their "spiritual canticles", as he inspired those of the first actors in the new world of the Incarnation.

In these canticles the historical narrative is carried on to the lyrical plane (just as in the Liturgy the lessons are caught up into the responsories). And Dom Maertens shows, with copious quotations and great advantage to our understanding, how the canticles of Zachary, Elizabeth, Simeon and Our Lady drew upon an immensely rich store of chants and psalms from the Old Testament. Particularly impressive is the treatment of the Magnificat. This is no product of psychological, individual, reflection, still less of sugar-sweet spirituality, but a glorification, drawn in no small measure from warrior-songs, of the Strong, Almighty, Loving God who brings to the poor and oppressed salvation from the proud powers of evil. The final object of the Canticle is Christ himself, the true Servant of Yahweh, the Saviour who realises in himself the fullness of the Old Testament themes. These themes: David and his royalty, Jerusalem and her glory, Abraham and the Promise, Anna the sterile Mother of Samuel who prefigures the Baptist, the experiences of the Exodus, of the desert and of the Land of Promise—these form the background to the events of the Incarnation. A number of them are gathered again in the Presentation in the Temple, which itself looks on to the final sacrifice of the Suffering Servant with which his Mother is associated. We hope we have said enough to show the importance of these books.

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